THE DIVINE REVELATIONS

IN THE SPIRITUAL TURNINGS TOWARD THE MUHAMMADAN PRESENCE

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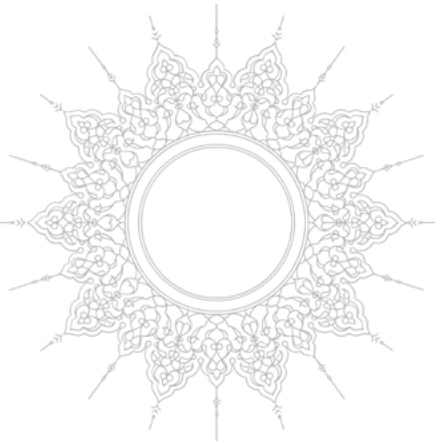

سلسلة مطبوعات الطريقة السمانية
أم عيدان الشيخ السماني.

الفتوحات الإلهية
في التوجهات الروحية
للحضرة المحمدية

المؤلف: السيد محمد بن عبدالكريم السمان

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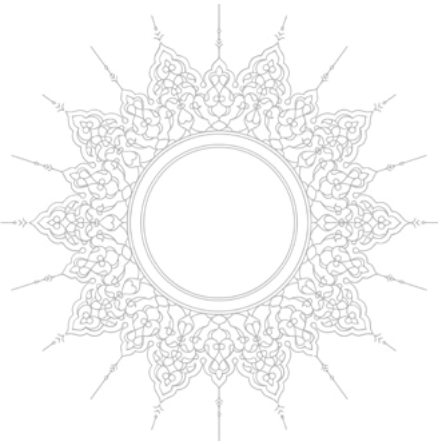
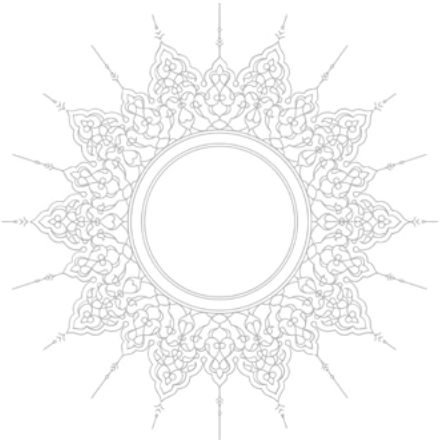
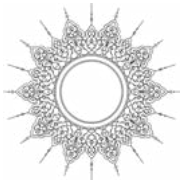


Dedication

To my master Muḥammad ibn. Abd al-Karim al-Sammān, the founder of the Sammāniyya Ṣūfi Order.





The Author's Biography

The highly charismatic al-Sammān was born in 1717 in Medina into a Quraish family. Muhammad ibn Abd al-Karim al-Qurashi al-Madani al-Samman is his full name. His ancestry ends with our esteemed master Abu-Bakr al-Siddiq, the first caliph to the prophet of Islām. Al-Sammān was the guardian of the Prophet's grave, and the author of several works, on Ṣūfī metaphysics, but it was especially as the founder of a new order that he became influential. He combined the Khalwatiyya, the Qādiriyya and the Naqshbandiyya, with the North African Shadhiliyya (in all of which he had *ijâza*), developed a new ecstatic way

of dhikr, and composed *arâtib* a litany consisting of invocations and Qur'anic verses. This combination became known as, the Sammāniyya. Sammān's *silsila* only acknowledges his Khalwatiyya affiliation, through his teacher Muṣṭafā al-Bakri), it already became a separate order, with its own lodges and local groups of followers, during the master's lifetime. Al-Sammān memorized the holy Qur'ān at the age of seven. And at the age of nine became well-versed in the madhab of Imam al-Shafai, which is his *madhab*. And stood for the help of the *awalīya*, who came to the visit of the messenger of Allāh at the age of tenth[1]. His father is Shaykh Ȧbd al-Karīm al-Qādiri, under who has memorized the *Qur'ān*, read the principles of sciences, and as well taken the Qādiriyya ṭarīqa. With Shaykh Muḥammad Sūliman al-

1-Ȧbd al-Mahmud Nūr al-Dā'im*al-Kuus al-Mutra'a fi manqib al-Sada al-Arba, 2011*

Kurdi he studied the *fiqh*. While under Shaykh ʾAbd al-Wahab al-Tintawi, studied the science of *fiqh*. And from Shaykh Muḥammad al-Daqaq took the sciences of *ḥadith*. It was narrated that Shaykh al-Daqaq, used to tell the people by saying: 'This prosperous boy- meant al-Sammān- is my esoteric Shaykh, and I, his exoteric Shaykh'. In addition, to the above mentioned of the dignified respected Shuyukh and scholars, he (may Allāh sanctify his blessed soul), had received knowledge from Shaykh Muḥammad al-Magharbi, Shaykh Muḥammad Hayyat al-Sindi, Shaykh Ali al-Kurdi, and Shaykh Ali Attar, and the *qutb* ʾAbd Allāh al-Hadad. Shaykh Muḥammad al-Sammān, in addition to his khalwati *sanad*, he also wore the mantle of the Qādiriyya, at the hand of the *muḥadith*, the leading *ḥadith* scholar, the mufti of Madina al-Munwara, Shaykh

Muḥammad Ṭahir al-Kurdi (1312.1400 A.H)[2].

Al-Sammān enjoyed great reputation and respect not only from his disciples and successors but also from the common people, especially in the Islāmic countries, mainly in Asia and the Sudan.

In the late 18th and early 19th centuries, a series of Ṣūfī reform movements spread in Africa and the Hijaz that had the name of *ṭarīqa Muḥammadiyya*. These movements are associated with the term neo-Ṣūfīsm coined by Fazlur Rahman and accepted by later scholars, as movements that incorporated radical reforms and changes to Ṣūfīsm , so that it was pretty much a "new" and different Ṣūfīsm.

The *ṭarīqa Muḥammadiyya* articulated a reformist-activist Ṣūfī affiliation, a direct

2-Ibid: p.23.

connection to the enduring spiritual reality of the Prophet Muḥammad, and a revival of legal reasoning (*ijtihad*). Intellectuals included the likes of Shah Wali Allāh (India), Muḥammad Hayat al-Sindi (Arabia), Muḥammad al-Hifnawi (Egypt), Muḥammad al-Sammān (Arabia), and Hamada al-Tijani (*Maghreb*).

The most interesting teachings that al-Sammān stresses are those regarding the meeting of a novice with the Prophet Muḥammad and passing away and being possessed with the spirit of the Prophet (*al-tasawwurat al-Muhammadiyah*)[3].

As the 19th-century *Hijazi* mystic and teacher who spearheaded the Ṣūfī revival in the Islāmic world, through his students and his writings, Muḥammad

3- Shaykh Al-Islam Al-Hajj Ibrahim Niasse al-Tijani al-Kaolack. *A Defense and Clarification of theṭarīqa Tijaniyya and the Tijanis*. USA. 2015, p13.

b. Abdul-Karim al-Sammān influence is charted from *Madina al-Munwara* to reach Africa, Asia, America and Europe.

The Ṣūfī writings of Shaykh Muḥammad al-Sammān have contributed immensely towards the development of *ṭasawwuf* in the nooks and crannies of Islāmic world and even beyond. Some of these writings are still studied among many Muslim students especially in the traditional Islāmic learning.

Al-Sammān is a qualified prolific prose-writer, a *lim,* and accomplished poet. The historian Brockelmann has listed the following works of the Shaykh:

1.*al-Futûḥât al-ilàhiyyafî 'l-tawajjuhât al-rûhiyya* (The Divine Revelations in the Spiritual Turnings toward the Muhammadan Presence), on the subject of the *Nūr Muḥammad* the Prophetic Light, which is generally considered the

first thing created and the principle of all creation.

2. *al-Nafḥat al-Qudsiyya:* this is poem.

3-al-Istightatha, (The call for help), a prayer consisting of 39 verses in the *rajaz*.

4-Mukhtaṣer Al-Ṭarīqat Al-Muḥammadiyya.

5-*Jaliyat al-Kurbi wa Manilat al-Arb*[4]. Which is the wide-fame invocation, among the Sammāniyya followers.

On the *ṣalāwat*, prayers upon the prophet, al-Sammān has composed so a lot, among the most famous is *Ṣalāt al-Nūqtah*; the centre of the existence circle prayer.

4. *Ighahat al-Lahfan wa*Mu*'anasat*

4-http://www.persee.fr/web/revues/home/prescript/article/arch_0044-8613_1992_num_43_1_2807.

al-Walhan wa-al-Futuhdt al-Ilahvyah fi al-Tawjihat al-Ruhiyah lil-Hadrah Muḥammadiyah. Khartoum: Aḥmad al-Badawi al-Sammān i,1955, 20 pp.

5.*al-Insan al-Kamil*. Cited in Nur al-Da'im, *al-Ku'us al-Muttarra'a*.

6.*al-Is'ai fi Mawlid Sayyid al-Ashrf*. This may be a précis of no. 10 below; it includes a brief hagiography of the author. MS: Khartoum (NRO, Misc., l/35), undated, 7ff.

7.*al-Istighathah*. GAL S. II, 535.

8. *Jdliyat al-Kurab wa Munilat al-'Arab* (Tawassui). See 'Ȧbd al-Maḥmud ibn Nur al-Da'im, Nafts al-Qasab wa-Shifa" al-Wasab.

9.*Kashfal-Asrarft-* Ma Yata'allaq bi-al-Ism *al-Qahhar*. MS: Cairo (Dk) 687 (*ṭasawwuf*.(Publ. as *Hadhihi Risalah ft-Ma Yata'allaq bi-Ismihi (al-Qahhar) wa-*

Wasiyatihi lil-lkhwanwa-al-Tadhakur. Cairo: Aḥmad al-Badawi al-Sammāni, and., 32pp.

10.*Al-Mawahib al-Aqdasiyah fi Sharh al-Minhah al-Muḥammadiyah*. Cited in Nur al-Da'im, al-*Ku'us al-Muttarra'a*, 28.

11.*Mawlid al-Nabi* Publ. Cairo: Muḥammad 'Isa al-Babi al-Halabi, 2nd pr., 1394/1974,16 pp; n.p., n.d., 41 pp.

12. *Miftah al-Qulub ftal-Ṣalāt 'aid al-Rasul. [*On prayer*] in Nur al-Da'im, al-Ku'us al-Muttarra'a*, 28.

13. *Al-Minhah al-Muḥammadiyah*. Cited in Nur al-Da'im, *al-Ku'us al-Muttarra'a, Mukhtasar al-Tafiqah al-Muḥammadiyah*. According to O'Fahey, this is probably a précis of Muḥammad al-Birkawfs (d.1573; GAL II, 585), *al-ṭarīqa h al-Muḥammadiyah wa- al-Sirah*

al-Aḥmadyyah.

14. *Al-Nafahat al-Ilahiyahft Kayftyat Suluk al- ṭarīqa h al-Muḥammadiyah*. MS. London BL), Or. 12694.

15. *Al-Nafahat al-Aqdasiyah (or al-Qasidah al-'Ayniyah)*. Cited in Nur al-Da'im, *al-Ku'us al-Muttarra'a*.

16. *Al-Nasihah al-'Alawiyah lil-Sadat al-Ahdaliyah*. Cited in Siyar al-Salikin III, p 179.O'Fahey mentions that the Ahdal were and are still a well-known scholarly family of Zabld, Yemen). Cited also in Nur al-Da'im, *al-Ku'us al-Muttarra'a*,

17. *Al-Nuqta Dd'irat al-Wujud*. Cited in Nur al-Da'im, *al-Ku'us al-Muttarra'a,*

18. b. *al-Qasidah al-'Ayniyah*.

19 .*Tuhfat al-Qawm Muhimmat al-Ru'ya wa- al-Nawm*. Cited in Nur al-Da'im, *al-Ku'usal-Muttarra'a*.

20.‹Unwdn al-jatwdhi [*sha'n al-khalwah*. Cited in Nur al-Da'im, *al-Ku'us al-Muttarra'a*,

21.. Cited in Nur al-Da'im, *al-Ku'us al-Muttarra'a al-Wasilah fial-da'awatwa-al-adhkār*, to this list, we may add the following:

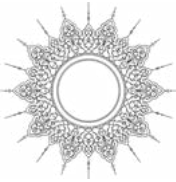
Risdlat Asrar al-'Ibadat. Cited in *Siyar al-Sdlikvn* of al-Palimbani, Vol. 3,181. From O'Fahey's list, it may be supposed that items nos. 1, 2 and 3, owing to their titles, are identical.

We might therefore conclude by saying that al-Sammān was not only an important figure in his own age and an inspiration to later generations of Ṣūfīs, but also a vital transmitter of the teachings of his Ṣūfī predecessors.

He died in the *al-Madina al-Munawara* in 1775 and his grave is in the *Baqi*, the

oldest cemetery of the city, which indicate that, he was held in great respect, in his native town, as it was great honour to be granted, a last resting- place- there[5].

5-Drewes G.W.J. A note on Muḥammad al-Sammān, his writings, and 19th century Sammàniyya practices, chiefly in Batavia, according to written data. In: Archipel. Volume 43, 1992. pp. 73-87.



Introduction

By Professor Hasan Al-Fatih

This epistle of Sheikh Muhammad ibn Abd al-Karim al-Samman is a manuscript that remains unpublished. Copies of it exist in several libraries, including:

Al-Azhar Library – Cataloged under No. 602 in the "*Majami' Al-Saqqa*" collection (No. 28934). The manuscript measures 23 cm in size and consists of 14 pages (refer to folios 51 to 57 of the collection).

Banikipur Library in India – Registered under No. 3, mentioned on a specific page. This reference was noted by a scholar who examined the manuscript. The author of this book transcribed

his copy from the Al-Azhar Library manuscript mentioned above. It is also referenced in the book *"Qatf Azhar Al-Mawahib Al-Rabbaniyah"*.

Additionally, Sheikh Yusuf bin Ismail Al-Nabhani included excerpts from this manuscript in his work *"Jawahir Al-Biḥar fi Fada'il Al-Nabi Al-Mukhtar"*. The first edition of this book was published by *Dar Al-Fikr* in 1417 AH / 1997 AD (see Volume 1, pages 162–167).

The author structured his book into an introduction and three chapters.

The introduction contained some discussion about the status and high rank of our Master Muhammad, peace be upon him, and included a mention by the author that he, peace be upon him, is the intermediary between God and His servants, in accordance with the saying: "I am"—from the Divine Presence of Absolute Oneness to the Presence of

Singularity—where he manifested in realities, just as names manifest, and believers stem from him. He is the light through which other prophets were realized, as he descended from the Named and Attribute to the Described. In the first chapter, the author discusses how understanding the true essence of our Master Muhammad, peace be upon him, can only be achieved by following his *Sharia*. Moreover, comprehending the secret of his reality, peace be upon him, is only possible after diving into the ocean of love and spiritual training, both of which require two essential aspects: External attachment to him, peace be upon him, through:

a. Upholding righteousness and adhering to the firmest resolutions in matters, following the methodology of the four imams (Al-Shafi'i, Malik, Abu Hanifa, and Ibn Hanbal) on one hand,

and through the guidance of the spiritual mentor (Sheikh Murshid) on the other. The latter plays a crucial role in assisting the seeker in reaching their goal on the spiritual path through:

Emptying the heart from any inclination towards anything other than Allah, both in this world and the Hereafter.

Persistently opposing the self so that it abandons everything other than Allah—whether in thoughts, beliefs, or knowledge. Turning to Allah with sincerity and love. Maintaining the remembrance of Allah through the tongue, heart, and soul. Additionally: Following the Prophet (peace be upon him) with intense love for him.

The Second Matter: Spiritual Attachment to the Prophetic Presence.

This is achieved through:

Mentally envisioning the image of the Prophet (peace be upon him) and showing reverence and veneration during this

contemplation.

Bringing to mind his *barzakhī* (intermediary) reality, which is created from the divine light that encompasses His attributes, actions, effects, and influences—both in essence and judgment.

It is important to note that this reality manifests in every realm in a manner suitable to that realm—whether in physical bodies, spirits, meanings, heavens, or the Throne. Indeed, it even has a presence before Allah, where there is no "Where" or "How."

Therefore, it is preferable for the worshipper—at least as a conscious effort in the beginning—to visualise the prophet (peace be upon him) and his essence, addressing him directly while invoking blessings upon him verbally. Then, one ascends in sending prayers upon him—from the heart, to the soul, to

the innermost secret—until one is with him in a Seat of Truth, beyond space and form.

Within this framework of love, the ranks of the saints vary, and they are adorned with his self-effacement in him. Through this self-effacement, the divine manifestation is bestowed upon them, until the saint first becomes annihilated in the prophet, and then transcends himself entirely. At this point, one realizes that it is the prophet who sends blessings upon himself, not the individual, and thus, one attains the station of subsistence (*baqāʾ*).

The author, in the second chapter, recounts four mystical visions that were granted to him:

The first: That whoever sends blessings upon him in his sacred chamber becomes fully immersed in an ocean of divine light and blessings.

The second: That he perceived a special

divine gaze upon the Prophet, signifying that, if not for him, the celestial spheres would not have been created.

The third: That he saw the prophet as an intercessor to whom one may seek nearness and mediation.

The fourth: That while he was in the sacred chamber, holding a copy of *Saḥih al-Bukhari* with an unprecedented radiance and grandeur, the Muhammadan reality *al-Ḥaqiqa al-Muhammadiyya* manifested before him as a luminous presence, accompanying him day and night for a period of time.

In the third chapter, the author discusses the noble characteristics of the Prophet—his perfections in both physical form and attributes—testifying to the supreme excellence of his being, actions, and words.

Introduction by the Translator

As a prominent figure in the renewal of Islamic Ṣūfīsm that unfolded in the Ḥijāz during the eighteenth century, al-Sayyid Muḥammad ibn ʿAbd al-Karīm al-Sammān al-Madanī (1718–1775) contributed significantly to the intellectual and spiritual legacy of the Muslim mystical tradition. His writings, marked by both doctrinal depth and devotional intensity, engage profoundly with two of the central concepts of Ṣūfī thought: *al-ḥaqīqa al-Muḥammadiyya* (the Muhammadan Reality) and *al-nūr al-Muḥammadī* (the Muhammadan Light). Reformist and renewal movements of the eighteenth century across the Islamic world often emphasized that authentic

tajdīd (renewal) could only be realized through a return to, and firm adherence to, the noble Prophetic Sunnah. Within this context, al-Sayyid al-Sammān emerges as one of the pioneers of this intellectual-spiritual revival, and his writings were deliberately composed to serve this reformative framework.

The present translation introduces one of his key treatises, *Al-Futūḥāt al-Ilāhiyya fī al-Tawajjuhāt al-Rūḥiyya lil-Ḥaḍra al-Muḥammadiyya* ("The Divine Revelations in the Spiritual Turnings toward the Muhammadan Presence), a concise yet conceptually rich work that combines mystical instruction with metaphysical reflection. Emerging in Medina during an era characterized by both religious reform and intellectual contestation, al-Sammān's writings provide valuable insight into the doctrinal currents that shaped the later

trajectories of Islamic mysticism in the Ḥijāz, the Nile Valley, and Southeast Asia.

The treatise belongs to the genre of short mystical manuals that simultaneously function as guides for seekers and as articulations of key theological principles. Its central concern is the doctrine of *tawajjuh*—the spiritual orientation of the seeker—toward the *Ḥaḍra Muḥammadiyya* (the Muhammadan Presence). In al-Sammān's understanding, this orientation is not merely devotional in character but fundamentally ontological: The Prophet Muḥammad ﷺ is presented as the locus of divine light, the universal axis of spiritual realization, and the mediating presence through which seekers encounter divine proximity. In this sense, the treatise participates in, and contributes to, the long Ṣūfī discourse

on the Muḥammadan Reality (*al-Ḥaqīqa al-Muḥammadiyya*), a doctrine elaborated by earlier mystics such as Ibn ʿArabī (d. 1240) and ʿAbd al-Karīm al-Jīlī (d. 1424), but here reframed in a manner that grounds metaphysical vision in the lived devotional practices of the Sammāniyya order.

From a historical perspective, the text illustrates how eighteenth-century Ṣūfīs negotiated between continuity and renewal. While firmly rooted in the metaphysical legacies of earlier mystical thought, al-Sammān places emphasis on experiential devotion through *dhikr* (remembrance), disciplined spiritual practice, and transmission through the living chain of teachers. This synthesis of doctrine and practice reflects the reformist energies of his age and contributed directly to the rapid spread of the Sammāniyya across Africa and

Asia, where his teachings were adopted, localized, and transmitted in a variety of cultural settings.

The translation that follows aims to illuminate both the doctrinal significance of the treatise and its place within the wider intellectual history of Islamic mysticism. It offers contemporary readers a glimpse into how an eighteenth-century Medinan Ṣūfī master articulated the centrality of the Prophet's spiritual presence at a moment when Ṣūfīsm was actively negotiating the balance between inherited traditions and the imperatives of renewal.

This translation also represents my second engagement with the writings of al-Sayyid al-Sammān, following my earlier rendering of his most celebrated treatise, *al-Nafahāt al-Ilāhiyya fī Kayfiyyat Sulūk al-Ṭarīqa al-Muḥammadiyya* ("The Divine

Breezes on the Manner of Following the Muhammadan Path"). It is my firm intention to continue this effort of translation in order to make available to a wider readership the profound spiritual and intellectual treasures contained in his works. Al-Sammān was not merely a transmitter of metaphysical ideas, but a man of deep mystical experience, a reality reflected in both his prose and his poetry.

The treatise itself is organized with a clear spiritual architecture:

- It opens with an Introduction affirming the majestic station of the Prophet ﷺ, his sublime closeness to the Divine, and his role as the primordial light from which creation itself unfolds. Al-Sammān emphasizes that realization of this reality is inseparable from strict adherence to the Prophetic Sunnah and immersion in the ocean of love.

- Chapter One discusses the two dimensions of connection to the Prophet: the outward, realized through obedience to the Sunnah and cultivation of love; and the inward, achieved through contemplation, visualization, and immersion in the Prophet's luminous reality. Here, the Prophet is depicted as the Universal Spirit and Barzakh (intermediary) between the Divine and creation, embodying all realities.
- Chapter Two recounts four mystical visions experienced by the author, which serve as both testimony to his own spiritual unveiling and encouragement for seekers. Among these are his witnessing of divine light between the Prophet's grave and pulpit, his perception of a special divine gaze upon the Prophet, his vision of the Prophet's intercession through the sciences of ḥadīth, and his encounter with the

radiant Muhammadan Reality within the Prophet's chamber, accompanied by a copy of *Ṣaḥīḥ al-Bukhārī*.

- Chapter Three is devoted to the Prophet's noble qualities, both physical and spiritual. Al-Sammān records descriptions of the Prophet's luminous countenance, balanced form, and majestic presence, as well as his ascetic lifestyle, humility, generosity, and unmatched wisdom as the Seal of the Prophets.
- The treatise concludes with supplications, in which the author prays for divine unveiling, the removal of veils, and continuous attraction toward the Prophet's light, so that seekers may attain companionship with him in this life and the hereafter.

The present translation is based on a surviving Arabic manuscript copy of the treatise. It has been prepared directly

alongside the original Arabic text. However, the copy available to me—sourced from an online repository—proved to be incomplete, with four pages missing. Despite concerted efforts, I was unable to locate a more complete version. Nevertheless, owing to the significance, uniqueness, and rarity of this work, I have chosen to publish the translation as it has reached us. My decision reflects the conviction that even in this form, the text constitutes a valuable contribution to our understanding of al-Sammān's thought and to the broader history of Islamic mysticism.

Overall, *Al-Futūḥāt al-Ilāhiyya fī al-Tawajjuhāt al-Rūḥiyya lil-Ḥaḍra al-Muḥammadiyya* (The Divine Revelations in the Spiritual Turnings toward the Muhammadan Presence), is both a manual of Ṣūfī devotion and a testimony of love. It outlines the path of

attachment to the Prophet—outwardly through law and inwardly through love—while offering glimpses of mystical experiences and affirming the Prophet as the eternal axis of creation and intercessor for humanity.

Dr. Abdulgalil A. Salih
Al-Baha- Al-Aqiq
20/10/2025

Introduction by the Author

"In the name of God, the Most Gracious, the Most Merciful. All praise is due to Allah, who made the love for His Prophet ﷺ the foundation of faith, the gateway to knowledge, and the secret of possibility. From his noble light, all forms were shaped, and from his exalted grace, both mankind and nature drew sustenance. He is the original father and the true seal, the caller to truth through the Truth. By him, existence appeared, and from him, all possibilities branched out, for he is the master of the divine address, *"Were it not for you [O Muhammad], I would not have created the universe."* He is the heart of the cosmic arc and the

firmest handhold. Through sincere love for him ﷺ, the servant attains his desire, and through complete dissolution in his radiant light, true arrival is achieved. He is the one addressed as *the Clear Light*—may Allah's blessings and peace be upon him, his noble family, and his companions.

This is a gentle treatise and elegant words compiled to express spiritual devotion to him, peace and blessings be upon him. I have gathered them while seeking from the Almighty the honor of belonging to him, following the path that leads to him, and attaining a sincere and beautiful connection with him in both motions and stillness, as well as in outward and inward truthfulness. I have structured this work as follows: An Introduction**,** which highlights his noble status and exalted rank of prophet Muhammad.

With the inclusion of three Chapters**:**

On his sacred manifestations and a brief discussion on the path leading to the Most Merciful. On visions experienced by the author in the context of expressing divine blessings, along with glad tidings for visiting brethren. On some of his beautiful and noble qualities, peace and blessings be upon him.

As well as a conclusion, containing beneficial supplications to complete and seal this message.

I have named it *The Divine Revelations in the Spiritual Turnings toward the Muhammadan Presence.*

I sincerely ask Allah to make it beneficial for the loved ones and brethren and to include us among His righteous servants who are affiliated with the Master of the descendants of Adnan, for He alone grants success in righteousness and guides to the path of spiritual guidance.

الحمد لله الذي جعل محبته – صلى الله عليه وسلم – مبنى أساس الإلهية، وباب المعرفة، وسر الإمكان، من نوره الشريف تصورت جميع الصور، ومن فيضه العلي استمد البشر والشجر، فهو الأب الأصلي، والختم الحقي الداعي إلى الحق بالحق به ظهرت الموجدات، ومنه تفرعت الممكنات، إذ هو صاحب رياسة لولاك، وقلب قوسي الوجود، وعروة الاستمساك، فالبصدق في محبته – صلى الله عليه وسلم –يحصل للعبد سؤاله، وبالاضمحلال في نوره الباهر يتم وصوله، المخاطب بالنور المبين صلى الله عليه وعلى آله وصحبه وسلم.

وبعد فهذه رسالة لطيفة، وكلمات ظريفة لتضمن التوجه الروحي إليه – صلى الله عليه وسلم – جمعتها واطلب من المولى الانتساب إليه، والاندراج في الطريقة الموصلة إليه، وحسن التوجه إليه في الحركة والسكون، والصدق في الظاهر والمكنون ورتبتها: مقدمة، محتوية على شأنه الشريف، وعلو قدره المنيف، وثلاث فصول: الأول في تصوراته الشريفة ونبذة في الطريق الموصلة للرحمن، الثاني في مشاهد وقعت للمؤلف في سبيل التحدث بالنعم

وبشرى للزائرين من الأخوان، الثالث في بعض شمائله – صلى الله عليه وسلم – الحسان. وخاتمة مشتملة على دعوات نافعة لتتم بها الرسالة وتختتم وسميتها الفتوحات الإلهية في التوجهات الروحية للحضرة المحمدية.

والله أسال أن ينفع بها المحبين والأخوان، ويجعلنا من عباده الصالحين المنسوبين لسيد ولد عدنان فإنَّه الموفق للسداد والهادي إلى طريق الرشاد.

Introduction

Know—may Allah grant you and us success, and never deprive you of His closeness nor us—that the Prophet (peace and blessings be upon him) is the intermediary between Allah and His servants. He alluded to this when he said: *"I am from Allah, and the believers are from me."* The prophets and messengers—may Allah's peace and blessings be upon him and upon them all—testified before his appearance that he encompassed their perfections in their spiritual ascensions. They recognized his exalted rank above them in their stations and sought sustenance through him in their very beings. This is signified by his leadership over them in prayer above the heavens. He is the leader of the prophets, the guide of the saints, and the embodiment of both form and meaning—peace and blessings be upon him.

مقدمة

اعلم ووفقك الله وإيَّانا ولا أخلاك من أُنسه، ولا أخلانا أنَّ النبي – صلى الله عليه وسلم – واسطة الله بينه وبين عباده وإلى ذلك أشار – صلى الله عليه وسلم – بقوله: «أنا من الله والمؤمنون مني» وقد شهدت الأنبياء والمرسلين صلوات الله وسلامه عليه وعليهم أجمعين قبل ظهوره بأنَّه صاحب كمالاتهم في ترقياتهم، وعلموا علو شأنه عليهم في مكاناتهم، واستمد الجميع به في ذواتهم، وإلى ذلك الإشارة في إمامته بهم فوق السموات فهو إمام الأنبياء، وقدوة الأولياء، وصورة ومعنى – صلى الله عليه وسلم.

And know that when the Prophet ﷺ descended from the realm of absolute oneness (*al-ḥaḍrah al-aḥadiyyah*) to the realm of unified oneness (*al-ḥaḍrah al-wāḥidiyyah*), he manifested therein as the ultimate embodiment of the divine names in their named form and the attributes in their attributed form—within every meaning of perfection, whose true essence points solely to him and whose very identity signifies none but him.

وأعلم أنَّه – صلى الله عليه وسلم – لما تنزل من الحضرة الأحدية إلى الحضرة الواحدية ظهر فيها بحقائق ظهور الاسم بالمسمى، والصفة بالموضوف في كل معنى من معاني الكمالات التي لا تشير بحقيقتها إلَّا إليه، ولا تدل بهويتها إلَّا عليه فلو تحقق أحد بكمال من تلك الكمالات المشار إليها كان عطفا عليه لديها.

وتقرير هذا الكلام هو أنه لو تحقق مثلا ألف نبي و ألف ولي كامل بالحقيقة النورية حتى صار كل منهم نورا مطلقا ثم اطلقت اسمه النور ولم يقع هذا الاسم إلَّا عليه، ولم تسبق هذه الصفة إلَّا إليه.

If anyone were to actualize any perfection from among those indicated perfections, it would still be but an extension of his own perfection.

ولهذا اسماه الله في كتابه العزيز بالنور دون غيره، وسر ذلك أن الأنبياء إنَّما تحققوا بهذه الصفة وهو – صلى الله عليه وسلم – حقيقة هذه الصفة وكم بين حقيقة الشيء وبين من تحقق به فافهم.

To clarify this further: if, for instance, a thousand prophets and a thousand fully realized saints were to attain the luminous reality (*al-ḥaqīqah al-nūriyyah*) to such an

extent that each of them became absolute light, and then the name "Light" (*al-Nūr*) were invoked, it would refer to none but him, and this attribute would pertain to him alone before anyone else.

And for this reason, God referred to him as "light" in His noble Book, and none other. The secret behind this is that the prophets embodied this attribute, whereas he ﷺ is the very essence of this attribute. And how vast is the difference between the essence of something and one who merely embodies it—so understand this well.

Chapter One
On Turning Towards the Muhammadan Presence

Know, my brother—may God purify both you and me—that the true essence of the Prophet's nature, peace and blessings be upon him, cannot be comprehended except through adherence to his sacred law. Likewise, the secret of the Muhammadan Reality and the Ahmedian Perceptions can only be grasped after diving into the ocean of love. As some of the perfected sheikhs of old have said: *"I plunged into a sea upon whose shore the prophets stood."*

By this, they meant the sea of the Sharia, which is uniquely designated

for the Prophet, peace be upon him, and not for any other prophets. Therefore, whoever realizes the outward and inward dimensions of the Muhammadan Sunnah will dive into the ocean of the Muhammadan Reality—a reality that he and those like him have traversed with complete Muhammadan devotion, both in form and essence. This is because they receive things directly from God, the Exalted, in certain spiritual presences, through the Muhammadan receptivity.

الفصل الأول

اعلم يا أخي طهرني الله وإيَّاك أنَّه لا يمكن أن يدرك حقيقة كنهه – صلى الله عليه وسلم – إلَّا بمتابعة شريعته ولا يدرك سر الحقيقة المحمدية والتصورات الأحمدية إلَّا بعد خوض بحر المحبة كما قال بعض الكاملين من المشائخ المتقدمين خضت بحرا وقفت الأنبياء على ساحله، يعنى بذلك بحر الشريعة التي هي مخصوصة للنبي – صلى الله عليه وسلم – دون غيره من الأنبياء؛ ولهذا من تحقق بالسنة

المحمدية ظاهرا وباطنا خاض بحر الحقيقة المحمدية التي خاضها هو وامثاله بكمال الاتباع المحمدي صورة ومعنى لأخذه الأشياء من الله تعالى في بعض حضرات بالقابلية المحمدية.

If you understand this and have realized its truth, then hold firmly to the rope of his noble presence and remain steadfast at his door.

If you ask, *"I do not know how to hold on to this noble presence or how to remain steadfast at this door?"*—we say:

The connection to the exalted presence of the Prophet, peace and blessings be upon him, is of two types:

فإذا علمت ذلك وتحققته فتعلق بحبل جنابه ولازم الوقوف ببابه، فإن قلت لا أدري كيف هذا التعلق بهذا الجناب؟ والملازمة بهذا الباب؟: قلنا: إن التعلق بالجناب المعظم – صلى الله عليه وسلم – على نوعين: النوع الأول: التعلق الصوري بالجناب النبوي وهو على قسمين:

الأول: الاستقامة على كمال الاتباع له بمواظبة ما أمر به في الكتاب والسنة قولا وفعلا.

الثاني: أن تتبعه – صلى الله عليه وسلم – بشدة المحبة حتى تجد ذوقها في وجودك جميعاً.

النوع الثاني التعلق المعنوي بالجناب المحمدي وهو على قسمين :

Type One :The outward connection to the Prophetic presence, which is divided into two parts:

1. First: Remaining steadfast in perfect adherence to his teachings by consistently following what he commanded in the Book and the Sunnah, both in speech and action.
2. Second: Following him, peace and blessings be upon him, with intense love until you experience its taste in your entire being.

Type Two: Spiritual Attachment to the Prophetic Presence

This type of attachment is divided into two categories:

First:

Know, my dear brother—may Allah

grant both you and us His grace—that one should envision the image of the Prophet (peace and blessings be upon him) and maintain proper etiquette during this visualization with reverence, glorification, and awe. If you are unable to do so, then recall the image of him that you have seen in a dream.

If you have never seen him in a dream, then simply remember him. In your remembrance of the Prophet (peace and blessings be upon him), imagine yourself in his presence, maintaining due reverence, glorification, awe, and humility. For indeed, he sees you and hears you whenever you remember him, as he is adorned with the attributes of Allah, the Exalted. And Allah, in His majesty, is ever-present with those who remember Him. The Prophet (peace and blessings be upon him) has a significant share of these divine attributes, for the

one who truly knows, describes his object of knowledge accordingly. And he (peace and blessings be upon him) is the most knowledgeable of all people about Allah, the Almighty.

الأول: اعلم يا أخي بلغنا الله وإيَّاك استحضار صورته – صلى الله عليه وسلم –والتأدب لها حالة الاستحضار بالإجلال والتعظيم والهيبة، فإن لم تستطع فاستحضر الصورة التي رأيتها في المنام، فإن لم تكن رأيته قط في منامك فاذكره. ففي حال ذكرك له – صلى الله عليه وسلم – تصور كأنَّك بين يديه متأدباً بالإجلال والتعظيم والهيبة والحياء، فإنه يراك ويسمعك كلَّما ذكرته لأنه منصف بصفات الله تعالى وهو سبحانه وتعالى جليس من ذكره، وللنبي – صلى الله عليه وسلم – نصيب وافر من هذه الصفات؛ لأن العارف وصفه وصف معروفة، فهو – صلى الله عليه وسلم – أعرف الناس بالله تعالى.

Second: The Spiritual Attachment

It involves bringing to mind his complete reality, described with the attributes of perfection that combine both beauty and

majesty. He is adorned with the attributes of Allah, the Great and Exalted, and illuminated by the light of the Divine Essence throughout eternity and beyond. If you are unable to grasp this, then know that the Prophet ﷺ is the universal spirit, encompassing the realities of both pre-eternal and temporal existence. He is, in essence and attributes, the truth of both realms, for he was created from the light of the Divine Essence, embodying its attributes, actions, effects, and influences—both in judgment and in reality.

Thus, Allah Almighty said concerning him

... (''ثُمَّ دَنَا فَتَدَلَّىٰ (8) فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ) [النجم: 8 – 9)

الثاني: من التعلق المعنوي استحضار حقيقته الكاملة الموصوفة بأوصاف الكمال الجامعة بين الجمال والجلال، المتحلية بأوصاف الله الكبير المتعال، والمشرقة بنور الذات الإلهية في الآباد

والآزال، فإن لم تستطع فاعلم أنه – صلى الله عليه وسلم – الروح الكلي القائم بطرفي حقائق الوجود القديم والحديث، فهو حقيقة كل من الجهتين ذاتاً وصفات. لأنه مخلوق من نور الذات جامع لأوصافها وأفعالها وآثارها ومؤثراتها حكماً وعياناً، ومن ثم قال الله تعالى في حقه : (ثم دنا فتدلى فكَانَ قَابَ قَوسَيْنِ أَوْ أَدْنَ) [النجم: 8 – 9)

The Prophet, peace and blessings be upon him, was an intermediary between the Absolute Reality and the created realities because he embodies the essence of all realities. This is why, on the Night of Ascension (*Mi'raj*), his station was above the Throne. You already know that the Throne is the utmost limit of creation, as there is no created being above it. When he, peace and blessings be upon him, was established above the Throne, all of creation was beneath him, while his Lord was above him. Thus, he became an intermediary in meaning, for he exists from the Divine Truth, while creation

exists through him. He is, therefore, characterized by both attributes—from both perspectives—both in form and meaning, in ruling and essence. As the Prophet, peace and blessings be upon him, said in the previously mentioned Ḥadih that the beginning of this treatise: "I am from Allah, and the believers are from me."

If you comprehend what I have explained to you, it will become easier for you to grasp this Muhammadan perfection, God willing.

وإنما كان – صلى الله عليه وسلم – برزخاً بين الحقيقة الحقية والحقائق الخلقية لأنه حقيقة الحقائق جميعها؛ ولهذا كان مقامه ليلة المعراج فوق العرش، وقد علمت أن العرش غاية المخلوقات، إذ ليس فوق العرش مخلوق فعند استوائه – صلى الله عليه وسلم – فوق العرش كانت المخلوقات تحته بأسرها وربه فوقه ، فصار برزخاً بالمعنى، لأنه موجود من الحق والخلق موجودين منه، فهو متصف بكلتا الصفتين من كلتا الجهتين صورة ومعنى وحكماً

وعيناً، كما قال – صل الله عليه وسلم – الحديث المتقدم في أول الرسالة : أنا من الله والمؤمنون مني، فإذا علمت ما ذكرته لك سهل عليك تصور هذا الكمال المحمدي إن شاء الله تعالى.

And know—may we and you be granted success, and may we taste from this pure spring, along with those who follow in the footsteps of the people of sincerity and loyalty, among the visitors seeking refuge at the grave of the Chosen One, may peace and blessings be upon him and his entire family—that the Muhammadan Reality is his manifestation, peace and blessings be upon him, in every realm in a manner befitting it. His manifestation in the world of bodies is not like his manifestation in the world of spirits, for the physical realm is narrow and cannot contain what the spiritual realm can. Nor is his manifestation in the world of spirits like his manifestation in the realm of meaning, for the realm of meaning is

subtler and more expansive than the world of spirits. His manifestation on earth is not like his manifestation in the heavens, nor is his manifestation in the heavens like his manifestation to the right of the Divine Throne, nor is his manifestation to the right of the Throne…

As Abdullah manifests where there is neither "Where" nor "How," every higher station makes his appearance more complete and perfect than in the preceding one. However, the manifestation occurs in a form and majesty that the recipient can perceive, until it reaches a level where neither prophets, angels, nor saints can witness him. This is the meaning of the saying: *"I have a moment with God in which neither a close angel nor a sent prophet can enter."*

So, my brother, elevate your aspiration to witness him in his highest manifestations

and supreme meanings. This is the essence—understand the indication.

وعلم وفقنا وإياك وأذاقنا من هذا المشرب الصافي ومن تبعه من أهل الصفا والوفا من الزائرين اللائذين بقبر المصطفى – صلى الله عليه وسلم – وعلى آله أجمعين أن الحقيقة المحمدية لها ظهور – صلى الله عليه وسلم – في كل عالم يليق به، فليس ظهوره في عالم الأجسام كظهوره في عالم الأرواح، لأن عالم الأجسام ضيق لا يسع ما يسعه عالم الأرواح، وليس ظهوره في عالم الأرواح كظهوره في عالم المعنى، فإن عالم المعنى الطف من عالم الأرواح وأوسع، وليس ظهوره في الأرض كظهوره في السماء، وليس ظهوره في السماء كظهوره عن يمين العرش، وليس ظهوره عن يمين العرش

كظهوره عبد الله حيث لا أين ولا كيف؟ فكل مقام أعلى يكون ظهوره فيه أكمل وأتم من المقام الأول، ولكلّ ظهور جلالة وهيبة يقبلها المحل حتى أن يتناهى إلى محل لا يستطيع أن يراه فيه أحد الأنبياء والملائكة والأولياء وذلك معنى قوله: إلي مع الله وقت لا يسعني فيه ملك مقرب ولا نبي مرسل، فارفع همتك يا أخي لتراه في مظاهره العليا لمعانيه الكبرى فإنما هو فافهم الإشارة وأوصيك

يا صفي بدوام ملاحظة صورته ومعناه، ولو كنت في أول أمرك متكلفاً في الاستحضار فمن قريب تألف روحك به، فيحضر لك عياناً تجده وتحدثه وتسأله وتخاطبه فيجيبك ويحدثك ويخاطبك فنفوز بدرجة الصحابة وتلحق بهم إن شاء الله تعالى قال : أكثركم عليَّ صلاة أقربكم مني يوم القيامة، وكثرة الصلاة عليه تفيد بالصورة الروحانية تعشقاً يوجب زيادة المحبة ودوام الذكر له؛ ولأجل ذلك يقرب إليه ويكون عنده ويحشر معه، فإذا كان هذا نتيجة الصلاة عليه باللسان فما يكون نتيجة الصلاة عليه بالقلب، فالروح فالسر هل يكون إلا معه عند الله تعالى؟ لأن نتيجة العمل الظاهر وهو الصلاة عليه ﷺ الفوز بالقرب بالمكان وهو الجنة ونتيجة العمل الباطني وهو التعلق والإقبال ودوام استحضار صورته ومعناه الفوز بالقرب بالمكانة فهو عند الله قد نزل في مقعد صدق حيث لا أين ولا كيف فاقهم الإشارة تقع على البشارة.

I advise you, my intimate one, to persistently observe his image and essence. Even if, at first, you must make an effort to summon his presence, soon your soul will grow accustomed to him.

Then, he will appear to you clearly, and you will see him, speak to him, ask him, and address him, and he will respond, converse with you, and communicate with you.

Thus, you will attain the rank of companionship and join their ranks, God willing said: The more you send blessings upon me, the closer you will be to me on the Day of Judgment. Abundant prayers upon him ﷺ bring spiritual benefits, fostering a deep love that increases affection and ensures constant remembrance of him. This, in turn, draws one nearer to him, allowing them to be in his presence and to be resurrected alongside him.

If this is the effect of sending blessings upon him with the tongue, then what would be the result of doing so with the heart, the soul, and the innermost secret? Would it not mean being with him in

the presence of Allah, the Almighty? For the reward of outward action—verbal prayers upon him ﷺ—is the privilege of nearness in location, which is Paradise. Meanwhile, the reward of inner devotion—attachment, complete focus, and constant remembrance of his image and meaning—is nearness in rank. He is with Allah, having been granted an honored station where there is neither space nor limitation.

And know that the perfect saint, the more his knowledge of God increases, the more he becomes tranquil and firmly established in His remembrance. However, the more his knowledge of the Messenger of God ﷺ increases, the more he trembles, and signs of emotion appear upon the mention of the Prophet ﷺ. This is because the saint's knowledge of God is in accordance with his capacity and inherent disposition in relation to God,

whereas knowledge of the Prophet ﷺ is disseminated from the knowledge of God according to the Prophet's capacity. For this reason, he cannot bear to remain still, and the signs of his state become manifest.

The more a saint deepens their knowledge of the Prophet ﷺ, the more complete they become compared to others, the firmer their standing in the Divine Presence, and the more profoundly they attain knowledge of Allah Almighty in absolute terms.

Glad tidings, O people of good news! One of the unique qualities of the Prophet ﷺ is that whenever the saints (*awliyāʾ*) witness divine manifestations, seeing him adorned in a robe of perfection, he bestows that very robe upon the one who beheld him. This robe becomes a gift from the Messenger ﷺ.

If the recipient is spiritually strong, they

may don it immediately in this worldly life. Otherwise, it is reserved for them with Allah, to be worn whenever their readiness strengthens—whether in this world or in the Hereafter. This act of spiritual chivalry (*futuwwa*) is a direct gift from the Prophet ﷺ.

Moreover, if someone else later sees that saint in a divine manifestation, adorned with the prophetic robe, then that saint, in turn, bestows and donates it on behalf of the Prophet ﷺ to the second beholder. Thus, the blessing descends from the Muhammadan station.

إشارة يا أهل البشارة من خصائص النبي ﷺ أن كل من رآه الأولياء من التجليات الإلهية لابساً خلعة من خلع الكمال فإنه يتصدق بتلك الخلعة على الذي رآه الخلعة وتكون له هدية من الرسول فإن كان قوياً أمكنه لبسها على الفور في دار الدنيا وإلا فهي مدخرة له عند الله يلبسها متى تقوى استعداده إما في الدنيا وإما في الآخرة وتكون هذه الخلعة له من النبي ﷺ وسلم، فكل من رأى ذلك

الولي أيضاً في تجل من التجليات وعليه تلك الخلعة النبوية فإن ذلك الولي يخلع ويتصدق بها عن النبي على ذلك الرائي الثاني وتنزل من المقام المحمدي.

To the *wali*, another robe of honor, more complete than the previous one, was granted in place of what was given in charity on behalf of the Prophet ﷺ. And so it continued indefinitely. This practice of generosity was not merely a passing gesture but became his constant custom for all the saints he encountered, for eternity.

Yes, this is another method of spiritual unveiling: to recognize that He has filled the entire universe with His very essence and that He is pure light. You are immersed in this light, closing the eyes of physical sight but not of inner vision. When you achieve complete absorption in this light—losing yourself in it and entering a state of dissolution and unconsciousness—you attain the station

of annihilation (*fanā'*).

Whoever reaches this station of annihilation experiences divine love. This is one of the two forms of spiritual attachment, and its method, as mentioned before, is to pursue Him with longing and love until you taste His love in your entire being. By God, I feel His love in my heart, soul, body, hair, and skin, just as I feel the coolness of water flowing through me when I drink it after intense thirst on a scorching day.

Indeed, love for Him is an individual obligation upon everyone, as He, the Exalted, has said

(النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِم) (الأحزاب (6)

He said: *"None of you will truly believe until I am more beloved to him than himself, his wealth, and his children."* (6)

If you do not find this love that I have described to you, then know that you are

lacking in faith. Seek forgiveness from Allah, humble yourself before Him, repent from your sins, and immerse yourself in the continuous remembrance of the Prophet ﷺ. Show proper etiquette toward him, fulfill what he has commanded, and avoid what he has prohibited—perhaps you will attain this love and be gathered with him.

For he said: *"A person will be with whom he loves."* Yes, when you truly realize the station of self-annihilation in him, then let your annihilation in annihilation itself be the Praised Station (*al-Maqām al-Mahmūd*). At that point, you will encounter what corresponds to you from it—meaning, from the form that has manifested from light.

And know how to observe, when you direct yourself toward him, that it is he who is directing himself toward himself until you dissolve into him. Likewise,

when you send blessings upon him ﷺ, be mindful that it is he who is sending blessings, not you, because all things were created from his light.

Within every particle of existence, there is a trace of him, and that trace manifests according to the state in which it resides. You, too, are one of these created things, and within you is a secret from him. That secret within you is what turns toward him, and as this secret gains dominance over you according to your focus, you will eventually become completely immersed in him.

للوالي خلعة أخرى أكمل من تلك الخلعة عوض ما تصدق بها عن النبي ﷺ وهكذا إلى ما لا نهاية، ولم تنزل هذه الفتوة دأبه وعادته لسائر من يراه من الأولياء أبد الآبدين، نعم هذه كيفية أخرى فتح بها وهو أن تلاحظ أنه ملأ الكون بل عينه وأنه نور محض وإنك مغموس في ذلك النور مع تغميض عين البصر لا البصيرة، فإذا حصل لك الاستغراق في هذا النور والتلاشي والغيبوبة فتتصف

بمقام الفناء ومن حصل له مقام الفناء فيه ذاق محبته، وهو أحد قسمي التعلق الصوري وكيفيته كما سبق بأن تتبعه بأشواق والمحبة حتى تجد ذوق محبته في جميع وجودك، فإني والله لأجد محبته في قلبي وروحي وجسمي وشعري، وبشري كما أجد سريان الماء البارد في وجودي إذا شربته بعد الظمأ الشديد في الحر الشديد وهذا وإنَّ حبه فرض عين على كل أحد قال تعالى: (النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِم) (الأحزاب (6) وقال لن يؤمن أحدكم حتى أكون أحب إليه من نفسه وماله ولده (١) فإن لم تجد هذه المحبة التي وصفتها لك فاعلم أنك ناقض الإلهية فاستغفر الله، وتضرع إليه وتب من ذنوبك، وتولع بدوام ذكر النبي ﷺ والتأدب معه والقيام بما أمر مع الاجتناب عما نهى، لعلك تنال ذلك فتحشر معه؛ لأنه قال : المرء مع أخت نعم إذا تحققت في مقام الفناء فيه فليكن فناؤك عن الفناء هو المقام المحمود، فعند ذلك تلقى ما يقايض عليك منها، أي من الصورة التي ظهرت من النور وكيفية أن تلاحظ عند توجهك له أنه هو المتوجه لنفسه حتى تتلاشى فيه، وكذلك إذا صليت عليه – صلى الله عليه وسلم –، لاحظ أنه هو المصلي لا أنت لأن جميع الأشياء خلقت من

نوره ، وفي كل ذرة من الذرات دقيقة منه، وتظهر تلك الدقيقة بحسب حال الذي هي فيه، وأنت شيء من جملة الأشياء وفيك سر منه فالمتوجه له ذلك السر الكامن فيك ولم يزل يستولي هذا السر عليك بحسب توجهك حتى تستغرق فيه .

And he continued thus, moving from one station to another, until God Almighty elevates him to the station of abiding in Him. At that point, he becomes a complete human being, inheriting the Muhammadan reality and embodying the perfections of the Chosen One. So praise God Almighty for what He has granted and bestowed upon you. Be a servant seeking the station of servitude, immersed in the oceans of divine oneness, understanding the manifestations of the Absolute One, and possessing a praiseworthy character. As the Master of Masters said: "Increase my bewilderment in You, as long as the heavens stand by their Lord."

ولم يزل كذلك من مقام إلى مقام آخر حتى

ينقلك الله تعالى إلى مقام البقاء به فعند ذلك تكون إنساناً كاملاً وارثاً للحقيقة المحمدية جامعاً للكمالات المصطفوية، فاحمد الله تعالى على ما أولاك وأعطاك وكن عبداً طالباً لمقام العبودية غارقاً في بحار الأحدية، عارفاً بتصرفات الواحدية صاحب سيرة محمودة، كما قال سيد السادات :زدني فيك تحيراً ما قامت بربها السموات .

Chapter Two
Scenes Bestowed Upon Some Servants and Slaves Near the Glorious Master

First Scene: Between His Grave and His Pulpit – A Garden from the Gardens of Paradise

As stated in authentic traditions, the space between the grave and the pulpit of the Prophet is described as a garden from the gardens of Paradise. This aligns with what we have witnessed of divine lights and spiritual radiance in that sacred place.

For one who prays there, they become

immersed in an ocean of divine light, losing awareness of all else. However, for a beginner, the experience may differ. When a person becomes beloved by the Divine—meaning that their soul enters the realm of these righteous, ideal beings or this transcendental point of divine governance—they become a recipient of divine regard. The higher realms gaze upon them, and hosts of angels along with waves of celestial light align toward them.

This is especially true when their aspiration is deeply attached to this sacred place. The enlightened Gnostic—whose knowledge is complete and whose spiritual aspiration is absorbed in this reality—experiences divine vision unbound by worldly ties, kinship, companionship, or other earthly connections.

الفصل الثاني في مشاهد أفيض بها على بعض الخدام والعبيد المجاورين للسيد المجيد أول مشهد ما بين قبره ومنبره روضة من رياض الجنة، كما ورد في الصحيح وذلك كما شاهدنا من الأنوار الربانية على كل فإن صلى هناك مستغرق في بحر النور، وإن لم يكن يلتفت وأما المبتدئ فإن الإنسان إذا صار محبوباً، أي دخل جوهر روحه هذه البررة المثالية، أو هذه النقطة التدبيرية، فكان منظوراً للحق وللملأ الأعلى وتساق إليه أفواج الملائكة وأمواج النور لا سيما إذا كانت همته تعلقت بهذا المكان والعارف الفارق الكاملة معرفته وحالة همه بحل فيها نظر الحق لا تتعلق بأهل ونسب وقرابة وأصحاب وغيرها.

Second Scene:
The Divine gaze upon the Prophet ﷺ

I saw that Allah, the Almighty, granted the Prophet ﷺ a special gaze, as if it embodied the meaning of *"Had it not been for you, I would not have created the heavens."* I longed for that gaze and was utterly amazed by it. I clung to

it, fixated upon it, and became like an accident in relation to the essence.

ثاني مشهد رأيت الله سبحانه وتعالى بالنسبة للنبي ﷺ نظراً خاصا كأنه من معنى لولاك لما خلقت الأفلاك واشتقت إلى تلك النظرة واعجبني أشد عجب، فلصقت به، وتطلعت عليه وصرت كالعرض بالنسبة للجوهر .

Third Scene:Intercession through the knowledge of Hadith

I saw myself seeking intercession with him and pleading to him through the scholars of Hadith, striving to be counted among those who study, teach, and preserve it for people. My aim was to be a firm handhold, an unbroken rope extending eternally. It should suffice you to be a transmitter of Ḥadithor even an eager learner of it, for there is no good in anything beyond your faith. And Allah knows best.

ثالث مشهد: رأيت أن أتشفع إليه وأتوسل لديه بعلماء الحديث للدخول في أعدادهم ويعلمه وحفظه على الناس؛ لأكون عروة وثقى وحبلاً ممدوداً لا ينقطع أبداً فحسبك أن تكون محدثاً أو متطفلاً على

محدث، ولا خير فيما سوى دينك والله أعلم .

Scene Four (1): The Muhammadan Reality manifested in the Sacred Chamber with Ṣaḥīḥ al-Bukhārī

A remarkable event unfolded between the Sacred and Radiant Grave, where light manifested as the day reached its peak. I was seated near the marble square opposite the pulpit, designated for those who relay the prayers. Before me lay a copy of *Sahih al-Bukhari*, though not in its familiar form; rather, its appearance and brilliance were beyond description. Its script, too, was extraordinary—I could only attribute it to the Pen of Divine Power, and its greatness was truly immense.

As I marveled at it, immersed in contemplation, a light enveloped me beyond what I had previously perceived. Suddenly, the Muhammadan Reality appeared, and the Ahmadian Light

emerged. At that moment, I beheld the form of light, and from within that light, the noble image manifested. Praise and gratitude belong to Allah alone.

Even after awakening from this visionary experience, that radiant image remained with me for a significant period, never fading from my sight, neither by day nor by night.

رابع مشهد (١) : في حكم واقعة ظهرت بين القبر الشريف والمنير مظهر النور وقد علا النهار وكنت جالساً قريباً من المربعة الرخام المقابلة للمنبر المعدة لمبلغي الصلاة، وكان بين يدي كتاب البخاري وليس كشكله المعروف، إنما هو في النظر والنضارة أمره لا يكيف، وكذلك في الخط، وأقول فيه إنما هو بقلم القدرة وفي العظم عظيم وصرت أتعجب منه وأتأمل فيه، وإذا بالنور قد غشيني فوق ما كنت أراه، وإذا بالحقيقة المحمدية ظهرت والنور الأحمدي برز فعند ذلك رأت صورة النور ومن هذا النور الصورة الشريفة، ولله الحمد والمنة فبعد الاستيقاظ من الواقعية المذكورة بقيت تلك الصورة المذكورة عندي مدة من الزمن لا تغيب عني ليلا ولا نهاراً.

Chapter Three
On His Virtues and His Physical Perfection, Testifying to His Exalted Status Before God

This perfection is divided into three categories:

In His Essence

In His Actions, such as prayer, fasting, charity, and similar deeds

In His Words, including good speech, guidance for others, and other noble expressions

Section One: His physical description and perfection of form

As for his essence, it was the most

beautiful, the most complete, the best, the purest, and the most radiant. His physical form was the most handsome, the highest in rank, and the most virtuous. It is mentioned in a Ḥadith that he was more beautiful than Prophet Yusuf (Joseph), peace be upon him. Lady Aisha, may Allah be pleased with her, narrated that she was with the Messenger of Allah ﷺ on his bed when she recounted a report from Hind ibn Abi Hala, may Allah be pleased with him, who described the Prophet ﷺ as follows:

"The Messenger of Allah ﷺ was grand and majestic, and his face shone like the full moon. He was taller than a man of medium height but shorter than an excessively tall person. His head was well-proportioned, and his hair was wavy. If parted, it would naturally part, and if left unparted, it would not go beyond his earlobes. Sometimes,

he let it grow longer. His complexion was radiant, his forehead broad, and his eyebrows arched and fine, with no joining between them except for a vein that would become visible when he was angry. A glow surrounded him, making those who did not observe him closely think he had an aquiline nose. His beard was thick, his eyes intensely black, and his cheeks well-defined. His mouth was wide, with evenly spaced teeth, and a fine line of hair ran from his chest to his navel.

His neck was graceful and luminous, resembling the clarity of silver. His physique was well-balanced, strong, and firm. His chest and stomach were in perfect alignment, his chest was broad, and the space between his shoulders was wide. His shoulder joints were large, and his upper body, from his collarbone to his navel, was adorned with a fine line of

hair. His chest and nipples were bare of other hair, but his arms, shoulders, and the upper part of his chest were covered in fine hair.

His forearms were long, his palms broad, and his hands and feet were strong and well-proportioned. His fingers were slender and elongated, and his limbs were finely structured. His soles were slightly arched, and water would not cling to them. When he walked, he lifted his feet with purpose, as though descending from a higher place, and he took strides with composure. His pace was naturally swift, yet he walked with dignity. When he turned, he would turn fully, and he generally cast his gaze downward, looking more frequently at the ground than at the sky. His glances were brief and observant.

He led his companions with kindness and was the first to greet those he met

with peace."

He is ever sorrowful, constantly deep in thought, finding no rest. He speaks only when necessary, maintaining prolonged silence. When he begins to speak, he opens and closes his words with precision, expressing himself concisely and meaningfully—neither excessively verbose nor insufficiently brief. He is neither harsh nor weak in demeanor. He appreciates blessings and never disparages anything.

He does not become angered for personal reasons, nor does he seek retribution for himself, but when confronted with an issue of truth, he does not rest until justice prevails. When gesturing, he uses his entire hand; when astonished, he turns his palm. When speaking, he connects his gestures fluidly, sometimes pressing his right thumb against the palm of his left hand. When angered, he turns away

and averts his gaze; when joyful, he lowers his eyes modestly. His laughter is mostly a gentle smile, revealing teeth as bright as pearls.

This narration is a comprehensive description of his physical form—perfectly balanced, entirely complete. The wisest experts in physiognomy agree that every one of his features is indicative of all-encompassing goodness. He is the most complete of God's creations in form, the most harmoniously composed, embodying the utmost perfection in balance, beauty, majesty, radiance, and splendor. Thus, whoever resembles this noble form in symmetry and balance attains greater completeness in proportion to the perfect qualities granted to them by God, for such features signify the nobility of the soul, both in outward appearance and inner essence.

القسم الأول: أما ذاته فإنها كانت أجمل الذوات

وأكملها وأفضلها وأطهرها وأنورها، وصورته أجمل الصور وأعلاها وأزكاها، وفي الحديث أنه كان أجمل من يوسف عليه السلام وورد في حديث عائشة رضي الله عنها أنها كانت مع رسول الله ﷺ على فراشه فيوفي الخبر عن هندي بن أبي هالة – رضي الله تعالىعنه – قال : كان رسول الله ﷺ فحما مفخماً يتلالأ وجهه كالقمر ليلة البدر، أطول من المربوع وأقصر من المشلب عظيم الهامة، رجل الشعر إن انفرقت عقيقته فرق، والإ فلا يجاوز شعره شحمة أذنيه أذاهو وفره، أزهر اللون واسع الجبين، أزج الحواجب سوابع من غيره قرن بينهما عرق بدوره الغضب أفنى العربين، له نور يعلوه يحسبه من لم يتأمله أشم، كث اللحية أدعج منهل الخدين ضليع الفم، أشنب مفلج الأسنان دقيق المسربة، كأن عنقه جيد دومية في صفاء الفضة معتدل الخلق بادن متماسك سواء البطن والصدر، فسيح الصدر بعيد ما بين المنكبين، ضخم الكراديس أنور المتجرد موصول ما بين اللبة والسرة بشعر يجري كالخط، عاري الثديين؛ مما سوى ذلك أشعر الذراعين والمنكبين وأعالي الصدر طويل الزندين رحب الراحة شئن الكفين والقدمين، سائل الأطراف وسيط القصب

خمصان الأخمص مسيح القدمين ينبو عنها الماء إذا زال زال تقلعاً، ويخطو تكفواً يمشي هوناً ذريع المشية إذا مشى كأنما يحط من صبب، وإذا التفت، التفت جميعاً خافض الطرف نظره إلى الأرض، أطول من نظره إلى السماء، جل نظره الملاحظة يسوق أصحابه ويبدأ من لقيته بالسلام متواصل الأحزان دائم الفكرة ليست له راحة، ولا يتكلم في غير حاجة طويل السكوت يفتح الكلام ويختمه بأشداقه، ويتكلم بجوامع الكلم فضلاً لا فضول فيه ولا تقصير، ليس بالجافي ولا بالمهين يعظم النعمة ولا يذم شيئاً لم يكن يذم، لا يقام لغضبه إذا تعرض للحق بشيء حتى ينتصر له، ولا يغضب لنفسه ولا ينتصر لها إذا أشار بكفه كلها وإذا تعجب قلبها، وإذا تحدث اتصل بها فيضرب بإبهامه اليمنى راحة يده اليسرى، وإذا غضب أعرض وأشاح، وإذا فرح غض طرفه، وأكثر ضحكه التبسم، ويفتر عن مثل حب الغمام .

وهذا حديث جامع في صفة خلقته واعتدالها وكمال نشأته الظاهرة الكاملة التي أجمع الحكماء من أهل الفراسة أن كل حلية منها دالة على مجامع الخيرات، فهو أكمل خلق الله صورة، وأعد لهم نشأة لأنه الموجود الأول الذي هو في غاية الاعتدال كمالاً

وجمالاً وجلالاً وبهاء وسناء؛ ولهذا كل من قارب هذه الخلقة الشريفة في الاعتدال كان أكمل من غيره بقدر ما أوجد الله فيه من الصفات المعتدلة الكاملة الخلقة الدالة على شرف الذات صورة ومعنى.

Notice: O devoted seeker, I have mentioned this noble and magnificent form to you so that you may visualize it before your eyes and keep it in mind at all times. Let it be your constant companion, so that you may persist in your devotion and attain the rank of one who accompanies him, thereby achieving the highest happiness and being counted among the Companions, may Allah be pleased with them. If you cannot do this continuously, then at the very least, I urge you to recall this noble image, in all its perfection, whenever you send prayers upon him.

Section Two: His virtuous deeds and pure states

As for his virtuous actions and pure states, they have filled the pages of history, and the entire universe bears witness to their beauty and perfection. What greater proof could there be than a man by whom the entire world is measured? He is the one who laid the foundations of guidance, led creation out of ignorance, and clarified what is lawful and unlawful, as well as the obligations of prayer and fasting. Every good that exists among mankind comes through him. Whoever establishes a good practice will have its reward and the reward of all who follow it until the Day of Judgment. Thus, he has the reward of all creation. In fact, all of creation is but a drop from his vast ocean; rather, all of creation is from him—he is the origin, and they are the branches.

It is sufficient to mention just a glimpse of his countless noble actions, his eloquent

speech, and his blessed states, which are as evident as the midday sun. Consider, for example, the marks left by his noble feet from prolonged standing in prayer, despite being forgiven of all sins. Or how he tied stones to his stomach out of severe hunger. He was given the keys to the treasures of the earth, and Gabriel said to him: *I have been commanded to turn the mountains of the earth into gold for you,* but he refused and chose poverty. When he received a great amount of wealth from Bahrain, he distributed it all and did not keep a single coin for himself. He would go for months with nothing in his home except dates and water. His apparent qualities are not hidden from the wealthy, let alone the intelligent—may Allah make us among them. This brief mention should suffice, and Allah is the One who grants success.

تنبيه: إنما أوردت لك أيها السالك المحب ذكر

هذه الخلقة العظيمة الشريفة لتتصورها بين عينيك وتلحظها في كل ساعة حتى تصبر هجيرك؛ لتكون في درجة الصاحب له فتفوز بالسعادة الكبرى، وتلحق بالصحابة رضوان الله عليهم، فإن لم تستطيع ذلك على الدوام فلا أقبل أن تستخضر هذه الصورة الشريفة بما لها من الكمالات عند الصلاة عليه.

القسم الثاني: وأما أفعاله الرضية وأحواله الزكية فقد امتلأت الصحف بها وشهدت الأكوان بحسنها وكمالها، وناهيك عن رجل كل العالم في ميزانه فإنه الذي أسس طرق الهداية . وأخرج الخلق من الغرابة، وبين الحلال والحرام، والصلاة والصيام وكل خير يوجد بين الأنام، ومن سن سنة حسنة كان له أجرها، وأجر من عمل بها إلى يوم القيامة فله أجر جميع الخلق، بل الكل في ميزانه ، بل الكل قطرة من بحره بل الكل هو، بل الكل هو، لأنه الأصل وهم الفرع ويكفي هذا القدر من ذكر جميع أفعاله ومليح أقواله وأحواله التي هي أظهر من الشمس في رابعة النهار، ويكفيك ما ورد أقدامه لطول قيامه على أنه مغفور له ومن شد الحجارة على بطنه من شدة الجوع، وقد أوتي مفاتيح خزائن الأرض قال له جبريل : أُمرت أن أجعل لك جبال الأرض ذهباً

فأبى واختار الفقر وأتى بمال من البحرين ذهباً، وقيل: إنه كان إذا كم يغرق الرمح فيه قصبه بين يديه وفرقه جميعاً ولم يحمل إلى بيته شيئاً وقد كان في بيته مع أهله نحواً من شهرين على الأسودين التمر والماء، صفاته الظاهرة لا تخف على أغنياء فضلاً عن الأذكياء جعلنا الله منهم فلنكتف بهذا القدر والله المستعان .

Section Three: His Words That Express the Beauty of His States

His words, which reveal the beauty of his states, do not require extensive elaboration, for all of Islam is filled with them. It is sufficient to acknowledge the greatness of his rank through the words of Allah Almighty, who said in His noble speech:

"Indeed, it is the word of a noble Messenger." (*Surah Al-Haqqah*: 40)

And He also said:

"Nor does he speak from [his own] inclination. It is nothing but a revelation revealed." (*Surah An-Najm*: 3-4)

Look at any word you choose from his speech, and you will find in it the essence of all virtues from every perspective and in every reality. His words are inherently tied to guiding creation—he left no goodness unmentioned nor any virtue without drawing attention to it.

For this reason, he was made the Seal of the Prophets and Messengers, as he encompassed the guidance for every subtle and profound truth, illuminating all paths with his light. Thus, the universe no longer needed any other guide, for he was the final Prophet because he was the first of them—he was already a Prophet while Adam was still between water and clay. Indeed, he was a Prophet even before Adam, before there was water or clay. May he be honored and blessed—Ameen.

القسم الثالث: وأما أقواله المفصحة عن محاسن أحاله فلا تحتاج إلى تطويل إذ جميع الإسلام مشحونة

منها وناهيك بعظم مكانه قوله حيث قال الله تعالى في كلامه العزيز ﴿ إِنَّهُ لَقَوْلُ رسول كريم) الحالة : 140 قال تعالى: ﴿ وَمَا يَنطِقُ عَنِ الْهَوَى إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى) [النجم : ٣ - ٤] .

فانظر إلى أي كلمة شئت من حديثه تجد فيها مجامع المحاسين من كل جهة بكل حقيقة إذ هداية الخلق مقرونة بأقواله فلم يدع خيراً إلا وقد هدى الأنام إليه ولا ترك فضيلة إلا وقد نبه عليها .

ولهذا جعله خاتم الأنبياء والمرسلين لأنه قد أحاط بالتنبيه على كل دقيقة وحقيقة وأضاء بنوره كل طرقه فلم يحتج الكون إلى مرشد سواء، فكان خاتم النبيين؛ لأنه أولهم إذ كان نبياً وآدم بين الماء والطين، بل كان نبياً ولا آدم ولا ماء ولا طين وشرف وكرم آمين .

Supplication & Prayer

Keep me continuously connected to You so that I may remain immersed in Your blessings, delighting in them. Attract me to You so that I may always take pride in Your supreme honor. Protect me from obstacles and hindrances, and make me, O my Master, content with witnessing

You alone, detached from all created beings.

Remove from me the veils of desires and base inclinations, O You in whose hand lies the dominion of the heavens and the earth. O Exalter, lift from me the veil of ego, whims, and Satan, so that I may perceive the secret of the unity of actions and see no doer in existence but You, O Sovereign, O Supreme Judge.

O Revealer, unveil to me the manner in which Your Names manifest, so that I may embody them, adopt their qualities, and taste their reality through direct unveiling. Elevate me through this to loftier stations, and establish me in the realm of divine attributes. Show me things as they truly are, through direct witnessing, O You whose essence is beyond the passage of past, present, or future time.

Enrich me, O Originator, in the station

of union while granting me the vision of differentiation, so that I do not go astray nor falter on the path of truth. Allow me to witness glimpses of the lights of the Divine Essence, so that I may remain forever immersed in that station, outwardly and inwardly, with my heart and soul.

Guide my journey, O my Lord, my Mentor, my ultimate goal, and my refuge in all affairs—my savior and deliverer. O You who illuminate the insights of the people of divine oneness through continuous grace and support!

غير منقطع عني حتى لا ازال في انعامك متلذذ واغريني بك حتى لا ازال بعزك الأحمى متعزز واحفظني من القواطع والموانع واجعلني يا مولاي بمشاهداتك عن جميع الكاينات قانع، وازل عن حجب الشهوات والرعونات، يامن بيده ملكوت الأرض والسموات، يا رافع ارفع عني حجاب النفس والهوى والشيطان، حتى اطلع على سر توحيد الأفعال فلا أرى فاعلا في الوجود سواك

يا ملك ياديان، واكشف ياكاشف عني كيفية تصرف الأسماء، حتى اتصف بها واتخلق بأخلاقها واذوق مشهدها ذوقا كشفا لا رقي؛ بذلك واسما وحققني في مقام الصفات وأرني الأشياء كما هي عيانا يامن لا يمر على ذاته زمان ماض ولا مستقبل ولا آت واغنني يا موجد في مقام الجمع مع شهود الفرق، حتى لا أضل ولا يزل قدمي عن سلوك طريق الحق وأشهدني لمحات أنوار مقام اللاهوت، حتى لا ازال في ذلك المقام منعما ظاهري وجناني، واسلك إلهي ومرشدي ومقصدي، ومن هو في كل الأمور ذخري ومنقذي ومنجدي يامن جلا بصاير أهل التوحيد بالمدد والإمداد.

And the unique unveiling, and the unique unveiling—O Eternal Director! Open upon Your servant, [Name] son of [Name], the one seeking guidance from You and returning to You, from the oceans of the currents of the moons of the secrets of Your hidden mystery, veiled from the station of the sacred and preserved essence, until he attains it through unveiling, O Possessor of

Majesty and Honor.

O Allah, the One who, when He draws someone from an unceasing station, and when He brings a beloved close to His presence, does not let proximity wear them down—draw me toward You into the station of awe from You and expansion. Let me drink the most precious drink, immersing me in my essence and distancing me from all but You in all my moments. Do not deprive me of Your secrets due to my shortcomings, and do not withhold from me the sweetness of delighting in Your inspiration. For You are my Master, my Lord, my Refuge, my Shelter, and my Restorer.

O our God and the God of all existences, of all known and unknown things, grant me to taste a pure drink whose mixture You have made camphor, whose essence is known by grace, and whose cup is sealed upon eagerness and concealment.

None may touch it but the purified servants, and none may attain it except the sincere beloved ones.

O Allah, purify my times with the influxes of purity, and make me sanctified for the perfections of the people of loyalty. And may blessings and peace be upon the Unique Pearl…

والكشف الفريد و الكشف الفريد المدير الايقاني أن تفتح علي عبدك فلان بن فلان المستخير بك منك، والذاهب عنه إليك من بحار تيار أقمار أسرار سرك المخزون عن مقام الذات المقدسة المصنون حتى ناله بالكشف، يا ذا الجلال والإكرام، اللهم من إذا جذب أحدا من مقام لا يزال فيه، وإذ قرب مقربا لحضرته لا يرح القرب مصافيه، اجذبني إليك في مقام الهبة منك، والبسط واسقني الشراب الأنفس بالاختلا في ذاتي والوحشة من غيرك، في كل أوقاتي لا تصدني عن أسرارك بتقصيري ولا تمنعني حلاوة التلذذ بإلهامك فإنك مالكي وسيدي و مجيري و مسكني و مجبري الهنا وآله الموجودات، والمعلومات والمجهولات اذقني شرابا طهورا جعلت مزاجه كافورا ماوه بالفضل معلوما، وكأسه على الحرص والكتمان

مختوما لا يمسه إلا العباد المطهرون، ولا يناله إلا الأحباب المخلصون اللهم طيب أوقاتي بواردات الصفا و اجعلني مظهرا لكمالات أهل الوفا و الصلاة والسلام على الدرة اليتيمة

The Envoy to all of humankind, sent with universal and all-encompassing mercy, through whom existence was established and by whom the hidden realities were revealed—the One who upholds the divine names and attributes and witnesses the secrets of the Divine Essence. He is the foundation of all causes, the most distinguished among creation, whether of the Arabs or non-Arabs, the guide through irrefutable proofs and awe-inspiring miraculous signs.

He is the master of those who have been granted mastery, the first of existence so that he may precede all in rank, being, and divine sustenance. Upon him, his companions, and his followers be

blessings—such as none before him or after him have ever received—blessings from the Lord that are the most excellent, noble, and nearest to acceptance for all eternity. And may peace be upon him in the most complete sense.

O Allah, Creator of all things, grant that I, my brothers, my tribe, those who are affiliated with me, and all Muslims may be under the banner of Your Prophet Muhammad (peace and blessings be upon him) on the Day of Resurrection. Make us among those who follow him in word, deed, and state so that through him, we may attain ultimate success and witness eternal bliss.

O You in whose hand lies the dominion over all servants, and there is not a single creature on earth but that You hold it by its forelock—bring us to Your love and the love of Your Prophet, and guide us to act in accordance with Your commands

and prohibitions.

When a servant approaches You in humility and need, You grant him, through Your Messenger, even more than he asks and in greater abundance.

المبعوث للأنام بالرحمة العامة الشاملة العميمة من به قامت الموجودات، وبانت به المكنونات القائم بالأسماء و الصفات، والمشاهد لإسرار الذات، أصل العوامل وأفضل الخلق من الأعارب والأعاجم، المرشد بالحجج الباهرة والآيات المعجزة الباهرة، سيد من سادوا، وأول الوجود حتى يكون سابقا في الرتبة والوجود والإمداد، فعليه وعلى أصحابه وأتباعه صلاة من المولى لم يصل عليه بها أحد قبلها ولا بعدها أفضل وأشرف وأقرب إلى القبول منها أبد الأبدين، وسلم تسليما. اللهم يا من أنشأ كل شيء، اجعلني وإخواني وعشيرتي ومن إليَّ منتمي والمسلمين في يوم المعاد تحت لواء نبيك محمد – صلى الله عليه وسلم –، واجعلنا ممن تبعه في أقواله وأفعاله وأحواله لنفوز به، ونشاهد الإسعاد، يا من بيده ازامة العباد وما من دابة في الأرض إلا هو أخذ بناصيتها أوصلنا إلى محبتك ومحبته، والعمل بأومراك ونواهيك، وستقدام ياس

إذا آتاه العبد بالافتقار والانكسار آتاه رسوله مع الزيادة والاستكثار اللهم بحق هذا الكنز المطلسم، والعلم المفرد الذي ليس بمجزى ولا مقسم أن لايحيرني عليك، بل يحيرني فيك، لان الحيرة في بنوة جمالك محمودة والحيرة على وجود ذاتك على أهلها مردودة والحيرة في الحيرة فيك من خصائص المصطفين معدودة انك انت المعطي والمانع والصلاة والسلام التام العام على الذي هذا المقام نقطة من بحره فهو إمام الايمة وهو المخصوص بأن يكون أول شافع معدود للامور المدلهمة والحمدلله على الدوام والشكر لمستحقه في المبدأ والختام امين والحمدلله رب العالمين...تمت هذه النسخة الجليلة في يوم الثلاثاء الموافق لست عشر خلت من شهر ربيع الأول من شهور سنة 1200 على يد أفقر العباد واحوجهم لرحمة ربه الممجد.....محمد غفر الله له ولمن دعى له بالمغفرة والمسلمين اجمعين الحمدلله رب العالمين امين.

O Allah, by the right of this hidden and sealed treasure… (the supplication continues).

And the Unique Individual, which neither flows nor is divisible, does

not inform me about You; rather, my perplexity concerning You is because perplexity in the sonship of Your beauty is praiseworthy, and perplexity regarding the existence of Your essence for its rightful bearers is repelled, and perplexity in perplexity concerning You is among the enumerated characteristics of the chosen ones. You are the Giver and the Flowing.

Blessings and peace be upon Him whose station is a single point within the ocean, for He is the Imam of imams and the one specially designated to be the first intercessor for matters shrouded in darkness. Praise be to God at all times, and thanks to Him who is worthy of thanks, in the beginning and in the end. Amen. And praise be to God, Lord of the worlds.

Conclusion

This noble version was completed on

Tuesday, the sixteenth day of the month of *Rabi'al-Awwal* in the year 1200 AH, by the poorest of servants and most in need of the mercy of his Lord, the glorious … Muhammad, may God forgive him and all who prayed for him for forgiveness, and all Muslims in general. Praise be to God, Lord of the worlds. Amen.

تم بحمدالله وتوفيقه

The present study introduces and contextualizes one of the key treatises of the Medinan Sufi master Shaykh Muḥammad ibn ʿAbd al-Karīm al-Sammān (1717–1775), entitled al-Futūḥāt al-Ilāhiyya fī al-Tawajjuhāt al-Rūḥiyya lil-Ḥaḍra al-Muḥammadiyya (The Divine Openings in the Spiritual Turnings toward the Muhammadan Presence). Although relatively concise in length, the text is conceptually dense, combining prescriptive guidance for spiritual aspirants with a highly refined metaphysical reflection on the nature of the prophetic reality.

As a literary form, the treatise belongs to the genre of condensed mystical manuals (rasāʾil), which simultaneously function as itineraries of praxis and as articulations of theological and metaphysical doctrine. Al-Sammān's work can thus be read as both a practical guide for murīdīn (seekers) and as a theoretical intervention in the longue durée of Sufi discourse on the ontological centrality of the Prophet Muḥammad ﷺ. Its principal problematic is the doctrine of tawajjuh—the directed orientation of the seeker's inner intentionality toward the Ḥaḍra Muḥammadiyya (the Muhammadan Presence).

In al-Sammān's system, tawajjuh is not reducible to devotional sentiment or imitative piety. Rather, it operates on an ontological register: to turn toward the Muhammadan Presence is to participate in the axis of being itself. The Prophet is construed as the locus of divine luminosity (nūr), the universal pole (quṭb al-wujūd) around which the economy of sanctity revolves, and the mediating hypostasis through which seekers encounter divine nearness (qurb). In this respect, al-Futūḥāt engages the broader Sufi discourse on the Ḥaqīqa Muḥammadiyya (the Muḥammadan Reality).

The treatise also delineates the dialectical interplay between the exoteric and esoteric dimensions of prophetic attachment. On the one hand, the seeker must adhere outwardly to the prescriptive framework of the Sharīʿa, which constitutes the normative form of prophetic inheritance. On the other hand, inward attachment is cultivated through intensification of metaphysical love (maḥabba) and affective orientation until the seeker attains the experiential realization (dhawq) of proximity to the Prophet.

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